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 VOL. VII.—FEBRUARY, 1839.—No. 10.

ART. I *Review of the Shin Seen Tung Keen,—A General Account of the Gods and Genii; in 22 vols.* From a Correspondent.

It is rather extraordinary that foreigners, though conversant with almost every part of Chinese literature, know so little about their religious writings. One reason may be found, in their being written in a style almost unintelligible to the common reader. The Buddhist works are full of expressions from the Páli, of which the sound is clumsily imitated in Chinese characters. Even few priests of that sect know the true meaning, and the same set of phrases are chanted by the votaries, over and over, for ages, without a single thought being bestowed upon their import. The religion of Taou, which is a national superstition, has clothed its doctrines in mysterious laconism; many sentences admit five or six different versions, and when the student imagines that he has caught the real signification, he finds himself puzzled by a new maze of vagaries. Only truth can show her face unveiled, error requires the fanciful and dark envelope of unmeaning language, for if seen in its nakedness it would be loathsome. The religious works of the literati are mere treatises on ceremony, dry and uninteresting to the general reader, and only of value to the master of rites to exercise himself in the prescribed prostrations, genuflexions, and bows. The work before us, is intended as a comprehensive statistical account of the gods, including all the fables that have been propagated about them, and describing their various offices and functions, nature, attributes,

&c., without regard to connection and system. The author first treats upon that large class of beings known under the name of genii, who are the special objects of adoration amongst the Taou sect. He then expatiates upon Budha and his fellows, and finally treats upon the sages and worthies, that claim the veneration of scholars. It is a very pantheon,—a labyrinth through which, even with the clue of Ariadne, it is difficult to thread our way. To understand the book thoroughly, one ought to be intimately acquainted with the absurdities suggested by a disordered fancy, one ought to study the deviations from common sense, and hear patiently the ravings of a diseased mind.

We frankly confess that we have not yet come to a satisfactory conclusion regarding the religious opinions of the Chinese as a nation. The general division of their creed into the sects Taou and Budha, and the religion of the state, holds only true regarding the initiated, the priests and their immediate adherents, whilst the mass of the people, devoid of religious instruction, combine all in one, and individuals are either entirely indifferent towards all superstitions, or each cherishes his own peculiar tenets. All religious persons are stigmatized with popular contempt, and viewed in no other light but as mountebanks and quacks, who practice their unhallowed arts in order to gain a scanty livelihood. Under such circumstances it is extraordinary to see so many temples and shrines, some of them richly endowed. But it ought never to be forgotten, that the Chinese loves show, and that he must have a public house, where he may occasionally spend an idle hour, consult his destiny, burn incense, and offer sacrifices, upon which he afterwards may feast. We do not think that many of these edifices were erected from religious motives, they are mere matters of convenience, and are always viewed in that light. But there is none so poor that he fits not up a little shrine, or corner, with an inscription, or a bit of an idol, before which he every day burns incense. You may find these in the very sheds of beggars, and the small boats of Tanka women are never without this appendage. It must be confessed, on the other hand, that the majority of the people view these images in no other light than as a child its doll, which old custom has taught them to have always at hand. We have never yet heard a pagan Chinese pray; he considers it is the business of the priest to rattle off a few unmeaning sentences, and that it is quite sufficient that he should just utter a few pious ejaculations. If you discourse with him about his religious opinions, he will always come forward with heaven and earth,

the two grand objects of his veneration. There is no work exclusively upon religion to which he may refer. If he consult the classics, he will be told that filial piety and loyalty constitute true religion; but no hint is given him that there is an omnipotent Creator and Preserver to whom he owes his first and most sacred duty. It has again and again been asserted, without a shadow of truth, that the Chinese acknowledge one Supreme Being; if such a confession is ever made, it is by men who have come in contact with foreigners, and are anxious to avoid the ridicule which attaches to a votary of idols. Nor are the impressions of polytheism so very easily removed from the mind, and though the absurdity may be fully admitted, the son of Han cleaves tenaciously to his ancient superstition. God alone can change this state of things, and open the heart of their understanding to perceive the truth which is in Christ Jesus. Without this heavenly influence, it is quite impossible for a nation so numerous to be rescued from the bondage of debasing idolatry, how excellent soever the means used to convince them of their error. The great hindrance, however, is not so much prejudice towards anything better, but rather total indifference. The inhabitants of this land are bowed down to the earth, and do not seek the things which are above; they are of a grovelling nature, their desires are bounded by the earth, and they have never been taught that they possess immortal souls. Under such circumstances they cannot possibly perceive any charms in the doctrines of everlasting truth. A statement like this is made with heartfelt grief, not triumphantly, for we should rejoice to tell the world that the intelligent and learned classes in China are free from debasing idolatry and look down with pity upon the gross multitudes. We however will not spend our breath in unavailing sympathy, but endeavor to transfuse that light, which with such resplendent lustre has illumined the countries of the west.

Let us return to our author, and if the reader is become tired with with the many wearisome tales, which in the course of the essay we shall have occasion to mention, let him always remember, that we wish to trace faithfully the religious ideas of the Chinese, how absurd soever they may be, in order that in our efforts to instruct, we may know with what superstitions we have to grapple.

The collator very properly remarks, that all things which have a (visible) form were brought forward by the invisible, and as every matter must have a beginning, the world naturally had also a commencement; the mode how, however, is another matter, and the most fanciful things which ever filled a human brain are here grave-

ly put down to serve as a basis to cosmogony. The first race of beings which peopled the earth was not subject like their posterity, to all the vicissitudes of life, but on the contrary exercised a paramount influence upon the affairs of the universe. Every thing being properly ordained and put in order, mankind needed the rule of emperors; those who exercised this rule are well known under the names of the terrestrial and celestial monarchs; these, however, we must also pass in silence, that we may advert to king Moleche who reigned in Hindostan, and possessed great intelligence. Wise princes will always execute some works to astonish posterity, and Moleche was by no means behind in undertaking great things. As he had the power of walking throughout the four seas, and possessed considerable knowledge of geography, he divided the earth into nine parts, an idea which was greatly improved by some other visionary called the human emperor. If we would take the trouble of translating, we might relate stories as fair and entertaining to the reader as ever can be found in the mythology of the Greeks; but there is too much matter to allow of our entering into such details, and it is our decided wish to give the reader a general rather than a particular view of matters. The first rare thing that meets our eye is, that one of the antediluvians, seeing that the bridges were broken down, and the roads had become impervious, set immediately to work to fill up cavities, burn down the jungle, and construct floating bridges; whether he macadamized the roads, we are not told, but we believe, that his endeavors were of a similar character. Had the stupid world only gone on at this rate, we might by this time have had a rail road from Paris to Peking, and perhaps many other improvements of which even this wise age has never yet thought. There were others, moreover, who were not so much anxious to facilitate intercourse, as rather to civilize mankind. The march of intellect seems at that time to have been far more rapid than it is now. Scarcely had this race of men learned to cook food and to dress themselves, ere they established professorial chairs and attended sundry lectures. There lived at that time a philosopher called Hwanglaou, a name well known in the list of worthies, whose discourses might have shamed Aristotle and Kant. Whilst still dwelling upon his theories, there appeared a bright cloud in heaven, and streaks of light covered the whole firmament. Hwanglaou pointed this out to the wondering multitude, saying there will be a great sage born in the north. And now we are at once introduced to the genii, who inhabit hills and valleys, and most materially influence human affairs. Let it be remembered,

that they are immortal, and moreover very talkative, of which our author has availed himself to fill many a volume. The only question arising is, whether they kept a recorder, who was always at hand to write down their dialogues, and as soon as he heard of the intention of our compiler forwarded to him the voluminous manuscript. We ought moreover to inform the reader, that these spirits are without exception of a philosophical cast, and being as old as the rocks they inhabit, they are by no means given to fanciful theories, nor do they one day profess stoicism, another epicurism, and a third become staunch Platonists, but they maintain their doctrines as valiantly and unchangeably, as if the same were cut out in granite. It will thus be easy to form an opinion of these gentry, we had almost said noblemen, because they have an hereditary right to dogmatize.

The object of all knowledge and doctrine is the renovation of the native, and this is the aim of every philosophical system. It was unanimously agreed, that all the efforts of this worthy host should tend towards this great end. One of the number therefore was charged with digesting a regular code for the regulation of our conduct, and to make his rule effectual, he established his court in the Ursa Major; round this constellation all the stars congregated and aided in the great design of enforcing the laws enacted for the benefit of mankind. Though the west has produced many great astronomers, we do not believe, that any of them has yet discovered, that the said star is the moral centre of the universe, whence all civilisation diverged, the effects of which were as numerous and checkered as the rays of its wonderful light itself. What will Herschell say, if he hears of this astonishing fact! After this arrangement, they made quite sure of success, but were as much disappointed as a late German philosopher, who maintained, that there existed no realities, but every thing of this world was the creature of our imagination; and moreover asserted that the whole human race would, before 20 years were elapsed, adopt this hypothesis, and thereby become virtuous and happy. Poor man he is now a 30 years tenant of the grave, and this wicked world is still going on at the same rate, and never counts happiness by supposing that good and evil are only imaginary. Thus ended also the labours of the genii, man was determined to be perverse, and though he was even ordered from Ursa Major to study correctness of conduct, he went on in his petulance, and turned a deaf ear to all exhortations.

Not satisfied with their ethical labors, they also made researches into nature. As it very seldom happens, that the Seen publish the

results of their inquiries, we shall here for the edification of the reader insert some remarks. Heaven may be divided into three parts, the first is the silvery street where constellations glitter with undiminished splendor; the second is the sea of stars, in other words the firmament; and the third the region of the falling stars, which in reaching the earth become stones. Heaven has moreover 12 stages; commencing below we first enter the wide expanse of air, which is the link between it and earth. The second is heaven's workshop where wind, rain, thunder, lightning, clouds, mist, hoarfrost, and snow, coming into being, are hurled down upon the earth. The third contains the sphere where the moon revolves from the left to the right, more than thirteen times quicker than the sun, a true emblem, as the author sagely remarks, of an easy prince and a laboring minister. Partaking of a dark nature, and being nothing else but a collection of water, her surface is glassy, half bright and half spotted. The part towards the sun is always bright, the disk averted from it dark, whilst from its approaching and retrograding her phases arise. The fourth stage shows the ecliptics of sun and moon, of which there are no less than nine, to wit towards the east, there is the green ecliptic and spring, towards the south, the red ecliptic and summer, &c. Though the sun walks very fast, he yet scarcely accomplishes one degree a day (less than a very slow sailing vessel). He may be considered as a monarch containing the ethereal fluid of light, and a concentrated fire; hence his interior is all lucid, and the whole body bright, and by revolving over the terrestrial globe at an equal distance he illumines all parts. We come sixthly to the stars, which are the essence of all things, and the ethereal part of the substance of light itself, and there are 28 constellations. The seventh stage is assigned to Ursa Major; this is the pivoted centre of the starry heavens, and all stars move in accordance with its revolution, as the wheel moves round the nave. The eighth is the immoveable heaven conglomerated, and firm like the very surface of the earth. The ninth is heaven's vault, which is like the earth divided into nine parts and called after the various hues it assumes, thus there is the green heaven towards the east, at the southeast is the azure heaven, &c. The tenth finally is the abode of the gods, where there are several palaces assigned for their use, where are the most stupendous works of light, and eternal tranquility reigns in those halls. Here is the seat of the springs whereby all transmutations are effected, here may be found the most spiritual matter communicable to sages. Earth has likewise nine stages. The uppermost consists of fine material;

from the second the tops of mountains were formed ; the third is the material of hills, the fourth that of loam, the fifth the substance of rivers and marshes, the sixth quicksand, the seventh yellow clayish fountains, the eighth the unfathomable abyss where the dragons dwell, the ninth finally vapors. The reader has in these few lines geology, astronomy, and sundry other things. As the genii did not talk from mere hearsay, but actually went to make their own observations, which never was permitted to any western astronomer, for none ever took a trip to the sun or moon, or still less to *Ursa Major*, we think we have done a very great service to science by having been so very explicit. One of these prying sprites was not yet satisfied with the explanation given to him, and he therefore ascended higher and higher until sun, moon, and all the stars, inclusive of the North Polar were at his feet, but only the latter moved around his axis. Soon however he found himself in an ethereal mist, and behold this ghostly naturalist standing in the milky way. If barbarian scholars are not yet agreed upon the substance of this wonderful streak, we must tell them once for all, that it is made of the essence of stone and metal, and moreover is very durable.

Whilst soaring so high we had almost lost sight of the little spot, earth, with all its busy ants. There was in the mean while born a man of the name of Fuhhe, who is well known in Chinese history. As his many beneficial and also his useless inventions are known to the world, we shall not dwell upon them, but shall here merely remark, that a gentleman riding on a tortoise visited this doughty emperor. He however did not undertake this journey merely to please himself, for many people perform feats on horseback or even on elephants, to enjoy themselves; this sage on the contrary chose his extraordinary scaly charger, to give his majesty a lesson in composing diagrams, and as soon as he had accomplished this design he took his departure. This is certainly turning a sluggish unsociable animal to some advantage.

We have all this time been working through the mazes of Taouism, not for our own gratification, but merely to give a better explanation of the notions of this sect. The genii with all their virtues, errors, and works, are a creation of their own fancy : not satisfied with realities, they have depicted an elysium, the abode of numberless spirits, who enjoy the highest happiness. Whether they fabled with more truth than the Greeks, we leave the reader to decide, but then account, though in plain prose, is in many respects interesting. Man is always man in every clime and every age, and placed under similar

circumstances he will almost always come to the same results. The Chinese sages had not paid attention to the immortal spirit which is a component part of our being, and to supply this defect the teachers of Taou showed the intimate relation which existed between man and the innumerable myriads of flitting elves, goblins, fairies, sprites, muses, genii, &c., who either stood in friendly harmony as ministering angels at the side of man, or fiendish and demon-like baffled all his efforts. This contest was lasting and fierce, and only those who stood in close alliance with the good genii proved in the end victorious.

Amongst the curious things contained in this book, we record a conversation held between a Chinese emperor and one of the genii. He had asked him what the islands of the eastern ocean (America?) contained, and was answered, that they were overgrown with jungle and consisted of three divine mountains. There grew the herb of immortality, and all the mountaineers plucked and ate it. The animals were all white, and the inhabitants built their palaces of gold and silver, which looked at a distance as refulgent as snow. Only those of superior virtue, whom water does not drown nor fire burn, could land on its shore. The tradition of the island of the immortals was sedulously propagated amongst the Chinese, and a colony of young maidens and youths was actually sent out to take possession of the same. Did these reach the shores of western America, like some Japanese of late, and were they the immediate progenitors of that race which erected cities and fortresses, and has left the traces of its habitations until this very day? The first expedition however was by no means successful and might have put an end to all subsequent enterprises, if the boon of obtaining the plant of immortality had not been so enticing. They had constructed a raft, and, having run down a river, fondly imagined, that propitious currents, and favorable breezes would soon waft them to the desired shore. At first the heavens were unclouded, and all the adventurers boasted of their courage in navigating the trackless ocean. But suddenly there rose a tempest, and the frightened passengers loaded him who had induced them to undertake the voyage with dire imprecations. Soon, however, they were washed off by the waves, and the leader alone, aided by his supernatural powers, escaped. When he saw the danger approaching, he changed himself into a bird and flew away. In reaching the land he was abhorred by all his countrymen for having forsaken his companions, and in order to wipe off the reproach, he began to dam up the treacherous ocean with large stones to make a high-

way to the celebrated country. But he had soon to abstain from this Herculean task, and shelter himself behind the throne to escape the revenge of his fellow-citizens. The next expedition was more successful, and the daring sailors came to a land where the very stones were silver. Thus the memory of these distant regions was preserved amongst the Chinese, and many individuals sailed in quest of them to return no more.

The work of instruction was in the mean while carried on; unfortunately, however, wicked people learned to wage war, in which they were strengthened by some mischievous imps. Our author is very diffuse in describing the order of battle, of which we however should make a very poor translation, because we are quite ignorant of the noble science of killing men in the most expeditious way, called otherwise strategy. Things however might have gone on smoothly, had not some meddling spirits interfered in the quarrel. This happens frequently in this world, but at this time it was particularly unpleasant, because they not only set the parties to work to fight with greater fury, but even used mist, rain, and other scourges to destroy their pretended antagonists. A war which might have been ended within a year, was thus protracted more than thirty, and at the end the belligerent powers were only too glad to sheath the sword. There was one general who had the body of a stag and the horns of a goat, who alone was not much satisfied, but he could not help himself, and had therefore to make a virtue of necessity.

When these matters were ended, the then reigning monarch began to promote arts and sciences, and above all he endeavored to appoint an effective astronomical board. As we have read so much of the ancient Chinese, who, we are told, knew astronomy to perfection, it will be well for us to give some of their notions in their own language. If however any body imagines that this would be a digression from our subject, let him remember that we follow patiently our author, and that moreover the genii had something to do with transmitting these matters to posterity. The Chinese Herschell, on being asked by his master about the science of astronomy, gave the following answer. The heavens are round, the earth is a square. The heavens are outside of the earth; and the water is again outside the heavens. These float in the waters and their form is oval; heaven envelopes the earth like the white of an egg, and the earth resembles the yellow; this is not merely metaphorical language, but the actual state of things. The whole circumference of heaven amounts to 365 degrees, one eighth of these are above and another eighth under the earth.

The south pole has an axis upon which the earth revolves in a slanting position. The north pole juts out 36 degrees and the south pole enters 36 degrees; at an equal distance from them is the equator, which in the midst of the heavens is wound around as a girdle; sun, moon, and stars turn round, rise, and go down, and thus occasion day and night. Their approach and recession from the equator give rise to summer and winter. Upon closer examination it appeared, that the earth was placed in the immense vacuum, and that man participating in all its qualities, was a little earth in himself. So much display of wisdom was amply rewarded by the inquisitive emperor, and the astronomer did not remain a poor scholar with the bare means of subsistence, but was advanced to a very high rank. Those little twinkling stars, that shed such wonderful light, are purposely set in motion by heaven itself, in order to inform men of the celestial decrees regarding them. Each individual may there read his destiny as in a large book open to all, but only intelligible to the initiated.

The serious business being accomplished, the skilful courtiers began to make musical instruments, to give charm and spread harmony throughout society. As most of our readers have heard the delightful sounds of a band of the natives, we need not dwell upon the description of the instruments whence they proceeded. Whatever may be the opinion of barbarians respecting them, they charmed, at the period of which we speak, Orpheus-like, the very beasts of the field and fowls of the air. With such a powerful influence upon brute creation, we must not be surprised if men also threw off their savage nature, and strife and anger ceased amongst the villagers.

Before proceeding any further, it is necessary to inform the reader, that we relate the tales of the Taou sect. In mentioning this name, it is generally imagined, that this creed was first given to the world by a contemporary of Confucius. This however is not exactly the case, for though Laoukeun, or Laoutsze, the pretended founder, reduced the vagaries of this denomination into a system, he was by no means the first who professed it. From the earliest ages of China, since men began to think for themselves, and had an undefinable feeling of some higher power above them, they naturally began to inquire about this mysterious being. No national religion being established, and the whole of religion being nothing else but a senseless concatenation of rites, the question could not be answered at the altar or from the mouth of a priest. But there were hoary heads, who loathing the toil and disappointments of life, had withdrawn themselves

from the public gaze, and lived in seclusion amongst rocks and forests, to converse with the world of spirits. They were exactly the same with our anchorites, and their habitations resembled exactly the hermitages of the west. The writer himself has seen them far beyond the reach of the bustle of the world, ensconced in some lonely temple, or rather shrine, in which they could just move. Living on a very scanty fare, emaciated and haggard in their appearance, they had something unearthly about them. No tones proceeded from their mouths, but the simple repetition of the name of an idol with a few ejaculations, and these they would repeat day after day, until they sunk weary down upon some coarse planks that constituted their couch. Though the appearance of a foreigner, one whose garb they had never before seen, was something startling, they never turned around to look at him, but busied themselves still more during his presence with placing the incense stand in order, and making with still louder voice their orisons, lest a moment's inattention might be constructed into neglect of their sacred duties. It is naturally supposed that men of that stamp must lead a life of dreams, and that solitude will affect their minds, whilst a heated imagination will give rise to the most extraordinary reveries. Being in the odor of sanctity, it was to them the common people applied for religious instruction, and they soon became the lawgivers of a nation, otherwise destitute of religion. The absurdities which proceeded from such brains may be easily imagined, but still they formed the matter of the Taou creed, and were safely committed to paper and afterwards simplified by Laoukeun. Some of these hermits were men of intelligence who had enjoyed the things of the world to surfeiting, and now took just an opposite course to expiate their former sins. Occasionally they would appear amongst the astounded multitude, with flowing white beards and bald heads, leaning upon staves, and enveloping their bodies in coarse sackcloth or mats. Every word they pronounced was then eagerly caught by the by-standers, and repeated an hundred times with many amplifications. They were in fact the oracles of the rabble, and influenced considerably public opinion. Princes thought it not below their dignity to ask their advice, or to choose from a remote cavern a general or a minister. The more importunate they might be, the greater the reluctance of the recluse to admit them to an interview, and sovereigns have been obliged to adopt the part of servants in order to prevail upon them to exchange a dark abode for a splendid court. Our author cites many instances where an emperor visited the most desolate region, to see the reclusive sage

and receive from him lessons of wisdom. It was thus very natural, that the fame of the votaries of Taou should have become very great, and that many designing men should assume their garb to court honors and riches. The great credit they enjoyed made them very dogmatical, and the doctrines they at first scarcely dared to utter, as repugnant to common sense, were now openly promulgated as axioms. From hence has arisen the maze of errors that has darkened the celestial empire for so many ages, and still hangs over it as an impenetrable mist. A great part of this work is filled with a faithful record of the same, often told in very lively language and reminding us of Hesiod, when he tells the tales of the Grecian gods. In such light the reader ought to view the subsequent parts of this essay, and if he thinks that they are well fitted for nursery tales, he ought not to forget, that many sons of Han believe them as gravely as if they had happened under their own eyes. And these same men, when the truth is brought before them, will disbelieve it and prefer following cunningly devised fables, to their own destruction.

Those however who received instruction from these worthies had to purify themselves and to forgive injuries, no blood guiltiness was suffered to pollute the inquirer. After he, however, was emptied of all vain deceit and worldly thoughts, and thus enabled to receive the impressions of the purity of Taou, his patience and silence were amply rewarded. Under the guidance of a Taou priest, the novice was introduced to the society of genii, with whom he partook of a repast consisting of Ambrosia. Then he was led through the spacious halls of the followers of Taou, where whole palaces consisted of a single pearl, and all was glittering with gold. The singing of birds and the music of the spheres ravished the votary, and when he looked around, he saw the fire-darting dragon and the gentle phoenix traversing the immense space of the vacuum. Still, however, he was reminded, that he was a mortal, and that he had to undergo much trial, and refinement, before he could enter the portal of immortality and enjoy everlasting bliss. Thus dismissed from these enchanting scenes, he returned to earth with the firm determination of perfecting his nature, in order to obtain the glorious boon. This process consisted in creating an entire apathy towards all external objects; he had to withdraw from all human society, which could only contaminate such a holy person, and to be in fact a living dead one in this world. As soon as he had become an useless repulsive being, he was fit for elysium. Few, however, were willing to go through this process, and many who faithfully followed the rules, were greatly

disappointed in their hopes, and instead of the promised bliss, they found themselves emaciated, verging unpitied towards a premature grave.

How undignified the employ of some of the idols was, we learn from a passage, in which the author accuses them of stealing peaches from a celebrated orchard. The owner who had gotten notice of this flagrant inroad upon private property, threatened to whip them like school-boys, if he ever caught them pilfering. This is quite in accordance with Chinese opinions respecting the objects of their worship. They will treat them like the very scum of the earth, if they show the least backwardness in complying with the wishes of the votary, and many a clumsy statue of a sainted demigod has been dragged through the dirt and exposed to public scorn for this same reason. If an officer of high rank happens to arrive in a temple, where he wishes to take up his abode for the night, and observes an idol of a lower rank than himself, he has to take it down, for the mere etiquette, lest the long established order might be destroyed by such an upstart. The nation cannot feel any respect for beings of this description, and how could the people be devout, if the very images are counted to be on a level with the dirt of the street.

We had expected a very long discourse upon the deluge, in the common order of things, but our compiler merely mentions the subject as a matter generally known, thereby furnishing the most decisive proof, that such an event occurred in China. Some of the great philosophers who wish to reason away everything that in the least degree tends to establish the authority of the Bible, ought to read this passage, in order to be made ashamed of their incredulity. One extraordinary antediluvian saved his life by climbing up a mountain, and there in the manner of birds plaiting a nest, he passed his days on a tree, whilst all the country below him was one sheet of water. He lived afterwards to a very old age, and could testify to his late posterity, that a whole race of human beings had been swept away from the face of earth.

Shun the renowned patriarch rose now in all his glory. His labors were incessant, but when he saw his toils crowned with success, the overflowing waters directed into proper channels, the extensive jungles burnt down, and a new and flourishing country rising under his care, he did not arrogate the honor of the achievement to himself. In a book which contains the records of idolatry in every stage, we read that Shun reasoned with himself in the following manner: heaven and earth with all that is therein stand no doubt under the

rule of one lord, he is the supreme emperor of the good heavens, the great and exalted God. This sentence sufficiently proves, that some amongst the ancient Chinese acknowledged the unity of the deity ; but how many there may be, who at the present day would subscribe to this creed, we are unable to say : polytheism has taken a deep root in the minds of the people, pantheism is always in their mouths, and divine truth is hidden from them.

When we compare the labors of Shun and his fellows with the endeavors of the present generation to open railways, construct macadamized roads, dig canals, &c., these appear to be mere pigmies, and could we recall those worthies from their tombs, they would make in less than a week one of the most splendid railways from Canton to Calcutta, and if need be from thence to Ispahan, and so on, until the east and west should have one continued line of communication, without going first to Bombay, or troubling the Pasha of Egypt. A minute detail of their stupendous works is contained in the present work, amongst which we merely mention that they digged whole beds of rivers, changed the course of rapid streams, levelled the highest mountains when they stood in their way, and not only dried up marshes, a hundred times longer than those near New Orleans, but so totally removed all the rubbish, that the country was put into a condition to be immediately cultivated and taxed. With all this, they had neither steam nor any other artificial apparatus but their own hands, and they were so diligent, that Shun during the space of nine years never entered into his house. The reader very naturally asks, what has mythology to do with hydraulic operations, and we humbly reply, nothing at all ; but if some kind spirit, as in this case, gratuitously offers his advice, and occasionally lends an assisting hand by removing a mountain of about 10,000 feet in height, just as if it were a mere mole hill, this deserves to be recorded.

We have often heard about projected voyages to the moon, and lately read a long exposition of the productions of that satellite, with her numerous cities and kingdoms, having seen previously a map more correct than that of the interior of Africa, and the countries round Timbuktú. This bright disk could not fail to attract the attention of the Chinese, and there were many who to satisfy their curiosity wished to take a trip thither. After much deliberation the most resolute amongst them declared it his intention to make the trial, and to ensure success he bargained with one of the genii. All being properly arranged for the voyage, the hardy traveler turned towards his Mentor, and asked him, saying, pray what have I to do

if the moon and sun (for he also intended to pay the sun a visit) should scorch me with their light. Do not fear, replied his ghostly friend, both are the abodes of spirits, and you will find there good quarters. This proved to be really the case, and the adventurer returned in good health, but never wrote a journal of his travels, so that we are as wise as if he had not been there, nor does he tell us the mode of conveyance through the boundless space.

The period from the Great Yn to the decline of the Hea dynasty (2205-1767 n.c.), is also in the world of spirits barren of stirring events. A regular hierarchy was, however, arranged amongst the gods, and each of the departments in heaven and on earth received its respective officer. There were those who had the control over life and death, others directed the thunder, whilst another class exercised power over all the stars. These employments were arranged with as much accuracy as in the imperial statistics, and many a meritorious individual in hades was nominated to a very important situation. This being well ordered, the government could be carried on with the greatest ease. There was also a female reign; women, who by their chastity and retirement had gained a good name, became ladies of the bed-chamber to the queen of the moon. On a certain day it had grown dark, and these maidens began to light the lamps, when the queen dowager took a morsel of the ambrosia which ensures immortality, not larger than a grain of millet. This was put into a bason made of a gem, and wetted with manna, whilst one of the fairies stirred it about with a golden ladle. All the genii were then invited to partake of this scanty fare. Scarcely had they tasted it, when all the vault was filled with exquisite perfumes, their eyes began to sparkle, and the splendor that surrounded them surpassed the light of day. The preparation proved to be the essence of light, which might become an excellent substitute for our gas, as it does not explode, nor smoke, and moreover may be had for the mere trouble of asking. Some divine person in a corner of the north western sea is in possession of the arcanum. Another sage obtained, by intreaty and many promises, the valuable elixir of life, from the chief of the genii, and began immediately his practice in the Chinese cities. Attracting even more notice than the present homœopaths the emperor of China looked with a suspicious eye upon the practitioner. Something having occurred, which did not exactly please his majesty, for some people who had taken the draught died on a sudden, he prohibited, under pain of death, the further exercise of their profession. For this violent interference with the benevolent plan

of the genii, the monarch not only met with a premature end, but likewise was tortured by disease, the consequence of his debaucheries, before his demise. In the mean while the wonderful doctor with his disciples retired to a wood, where all those who wished to enjoy a lasting youth freely applied. Laoukeun, the great advocate of this system, was then already in the world, though at least 1000 years before his real birth, for he had from the earlist period of Chinese history assumed different shapes and bodies, in order to promulgate his doctrines to the widest extent imaginable. We cannot trace his course, for it is too miraculous to be transmitted into barbarian language, but shall dwell upon his exploits as the contemporary of Confucius.

All nations have some tradition of a paradise, a place of primeval happiness and enjoyment, a state of innocence and delight. The Taouists are by no means behind in referring to an abode of lasting bliss, which does however still exist on earth. It is called Kwänlun, and is said to be somewheré situated in India, some believe it to be Ceylon. Here is the great pillar that sustains the world, no less than 300,000 miles in height. Sparkling fountains and purling streams contain the far-famed ambrosia. One may there rest on flowery carpeted swards, listing to the melodious warbling of birds, or feasting upon the delicious fruits, at once fragrant and luscious, that hang from the branches of the luxuriant groves. Whatever there is beautiful in landscape or grand in nature may also be found there in the highest state of perfection, all is charming, all enchanting, and whilst nature smiles, the company of genii delights the ravished visitor. One of the Chinese kings, anxious to become acquainted with the delightful spot, set out in search of it. After much wandering he perceived that immense column spoken of, but trying to ascend it, he found it so slippery, that he had to abandon all hopes of gaining his end, and to endeavor, by some mountain road which was rugged in the extreme, to find his way to paradise. When almost fainting with fatigue, some friendly nymphs, who had all the time from an eminence compassionated the weary wanderer, lent him an assisting hand. He arrived there, and began immediately to examine the famous spot, and there he found a battlement entirely of solid gold, and a wall like the long Chinese one, of the same metal, with many other curious things, which we must omit for want of space. The Chinese are as curious about this romantic region as our forefathers about the gold and silver islands, that were supposed to be situated somewhere near Japan, and in search of which several expeditions

have been sent out. In a late work of a Chinese admiral we find a full description of Kwanlun, of which however he does not indicate the exact geographical situation, so that one is in doubt, whether it be near the north or south pole. Its richness, however, attracted the greedy barbarians of the west, who landed on its strand and carried triumphantly the treasures away. For this act of brutish violence their ships were wrecked, and some of the ill-gotten spoils, though very heavy, remained on the surface of the sea, until a Chinese junk picked them up, and restored them to their native place.

The followers of Taonism had for a considerable time practised their arts, and in various manners obtained credence with the wonder-seeking multitude. One of their great doctrines was, that everything in heaven and on earth, including spiritual beings, was created by a superior intelligence called Taou. This creative power, like the animus mundi, pervaded the universe, and communicated itself to rational beings, who had previously subjected their passions to the sway of reason. Wherever its magic influence was felt in a high degree, there the nature of man was refined and the dross of mortality gradually removed. Its shapeless existence might be compared to the air, which penetrates un hindered into all interstices, and fills the world at large as well as every atom, whilst its purifying power equalled fire, which burns all gross and material matter. If you wish to partake of the transmuting process, you ought to become a vessel in which Taou can operate at pleasure. Whilst however human nature was thus prepared and spiritualized, Tih—virtue, consisting of an observance of rites, the exercise of benevolence and justice, was at the same time engendered in the breast of man. As however few possessed the latter qualification, and thus could scarcely prove the transforming influence experienced, there were other means of making known the truth of their high state of perfection. For this purpose Taou, by means of the genii, transmitted to his votaries the art of healing, in various nostrums, which were infallible. With these his disciples set forth, and if they did not succeed as foretold, they threw the guilt upon the obstinate patient, who refused the aid of their panacea. In this capacity the priests may be seen wandering through China to this very day. With a mysterious air, they spread out a stall before the assembled multitudes, and on a piece of linen they describe the miraculous power of spirits. Though they never fail to attract great numbers of customers, yet the belief in the efficacy of their medicines is so faint, that few will pay more than a few

hundred cash for a whole pound of strange-looking physic.—Another resource is their knowledge of alchemy, which they have practised from time immemorial. Since all the palaces of the air built by their fancy are of solid gold, since whole mountains from top to bottom consist of solid masses of gold, it is not to be wondered, that they should possess the arcanum of multiplying the precious metal to any extent. Their operations in this branch of business, though frequently alluded to in the present work, are however buried in obscurity; but since they constantly scramble over mountains, they must naturally become good geologists, and discover the substances of which gold was originally concreted. One thing however has greatly marred their practice; instead of having at their command the treasures of the world, which every true adept ought to have, they were generally very poor, and applied as mendicants to the charity of the people. The shrewd Chinese very naturally concluded, that if they could not provide the necessary quantity of the precious metal for themselves, they would be less able to do so for others; this argument remains unanswered until this very day.—A third expedient was their pretended power over spirits. Those who were truly versed in all the mysteries of the sect, and had frequent communion with Taou, were able to control demons and also to exercise the mastery over the human mind. In the latter department they adopted a similar course to the professors of animal magnetism in the west, and struck the gaping multitude with astonishment and terror. They exorcised, cursed, and denounced, the mischievous fiends that stood in their way, spread legends of spectres and goblins, and constituted themselves the arbitrators of the human destiny. In this capacity they were either hated or cherished by government, according to the inclinations of the prince who sat upon the throne. In some few instances they took the lead in political affairs, asserting that their knowledge of Taou enabled them to do everything, but notwithstanding their boast they threw the nation into confusion.

Things were in this state when Confucius was born. It did not require much depth of understanding to perceive these glaring errors, nor need great eloquence to render these quacks ridiculous; and he soon shaped the shafts with which he intended to pierce the monster. From the extreme of superstition, he went to the opposite, namely, total scepticism in all religious matters, and an indifference towards everything immaterial, bordering upon a flat denial of the world of spirits. The worship he considered necessary for the welfare of the

state was to be a mere ceremonial, at the performance of which no body had to think or inquire the tendency. Keep at a distance from demons and spirits was his maxim, and serve them just as usage dictates. No mystery, no sanctuary, no priesthood, strictly so called, no religious idea to be propagated amongst the populace. As his creed however became the ruling principle of government, being adopted by the best writers, the Taonists endeavored to carry the favor of the Confucian school. The sage himself paid a visit to the recluse Laoukeun, conversing frequently with him upon metaphysical subjects, and called him a dragon, an appellation as honorable as with us is that of eagle or lion. In return for this compliment, however, he was severely upbraided on account of his worldliness, he being far more anxious to obtain a place in government and live at courts, than to advocate a pure principle of virtue. The philosopher went abashed away, and let the hermit at rest. Many interviews, however, are recorded which the prince of philosophers held with the disciples of Laoukeun, about music, death, nature, &c.; the mere scholastic distinctions had far greater charms for the latter, whilst the former became the champion of experimental philosophy, and especially of that doctrine which enabled the professor to reap emoluments. It is here the place to say a few words about the reputed founder of the sect of Taou,—a reputation which has unjustly been attributed to him, seeing that he was a mere reformer. In all ages, and we may almost say amongst every nation, there have been men of a contemplative mood, who preferred solitude to the turmoils of a wicked world. Laoukeun belonged to this class, and would have been styled in our language a quietist. Perfectly harmless, he merely studied to trace the origin of all things, and it was he who first suggested the idea of Taou, and embodied the doctrine of this wonderful being in a work called Taoutih king, which is still extant. An impartial reader of this volume will admit, that it contains many deep thoughts and that the author was confident that some higher power created and preserved; but the language is obscure, the ideas are often not very clear, and the style is so laconic, as to render the sentences liable to various interpretations. Whilst some truths flash upon us like vivid lightning, and we admire the mind of a man, who at such an early age of the world could make such-like discoveries in natural religion, we are, whilst reading on, struck with absurdities and errors, mixed up with his purer doctrines. His work has always been an object of veneration on account of the mysteries it contains, many have spent a life in unravelling the secrets, and thought that

wise above all their contemporaries by understanding one single book. Laoukeun doubtless did not anticipate the honors, which posterity was to pay to him, for he was an humble man, who taught his disciples not to be vain-glorious. Yet he imagined that if his precepts were duly observed, a kingdom might live in peace, and the nation enjoy abundance and happiness. All passions being subdued, and pure justice becoming the sole rule of action, strife would cease of its own accord, and if people were influenced solely by virtuous motives, vice would disappear from the earth. In these dreams the anchorite frequently indulged, and thought in his heart, that he had found a more excellent way for improving mankind than his rival Confucius. His theory was never put to the test, and the priests who acknowledged him as their master never ruled over the destinies of China, simply as votaries of a mysterious creed. They have frequently been denounced as heretics, fought many hard battles with the Confucianists, and number even some able writers amongst their defenders, but could never become popular enough to assume the government. When Laoukeun died, his system remained only in the possession of the initiated, and is even now nowhere taught except in the temples and hermitages.

In the civil wars which desolated China after the death of Confucius, the companions of the genii were not entirely free from trouble, but with their customary foresight made arms of extraordinary temper, and a hero who had obtained one made of gold and iron, was astonished when drawing it, that it turned into a dragon and therefore proved superior to the best Damascene blade. When however infectious diseases overran the country, they soon appeared in the capacity of leeches, who by some compound of herbs pretended to arrest the ravages of malignant diseases. The names of those who successfully figured as physicians, or philosophers by eminence, for they wrote ponderous volumes, and talked like a Buffon or a Linné, about nature, we shall not stop to mention, since they are many and are only recorded in almost forgotten legends. From these useful occupations they withdrew to introduce their admirers to the splendid temples built in the wilderness. If we can trust their word, they surpassed by far those erected by the greatest Grecian architects, and had moreover this advantage that the statues could be inspired with life, and this was more than even to Phidias was possible. If any visitors, however, struck by the grandeur before them, were forward enough to seek to penetrate through these portals of heaven, they had to encounter at the very gate two idols in the shape of a tiger and leopard,

who beat the intruders very severely, and sent them back from whence they had come. The individuals who personified the geni were generally occupied with enjoying the beautiful landscape about them, whilst they plucked flowers, sang, played chess, and caroused, much to the surprise of their guests. The curious were, however, amply rewarded, for on returning home they met occasionally a whole mountain covered with red stones, which during the night glittered as brilliantly as fire flies, and on nearer approach proved to be gold. Having picked up as much as they could carry, they returned home and showed to their curious neighbors the treasures. Some others were still more fortunate, for they obtained a substance, by which every base metal could be changed into gold, and plucked a flower, that enabled the possessor to assume every possible shape. Such curious things are not everywhere met with, and many people would become geologists and botanists, merely for the sake of enriching themselves in so easy a way.

(To be continued.)

ART. II. *Sketch of Spanish Colonial History in Eastern Asia; government of De Silva, Tubora, Zerczo, and De Corcuera, &c. Continued from A. D. 1624 to 1677.*

On the death of Faxardo, the colonial administration was again divided; the Audiencia exercising the civil authority, and Don G. de Silva holding the military command. His courage and conduct were very soon and rather too severely tried. A Dutch squadron appeared off the harbor, and the Audiencia required De Silva, to pursue them with a fleet of nearly equal force. This service he executed with so little promptness and efficiency, that the Audiencia deposed him, on his return, and kept him a close prisoner for a considerable time.

When the death of Faxardo was announced in Mexico, the appointment of provisional governor was conferred on Don Fernando de Silva, who had already resided many years in the colony, and had acquired a large property there in trade. He arrived safely in Manila and was very favorably received. At that time, the designs of the Dutch in forming settlements on Formosa were attracting much

attention in the Philippines, and the new governor, with the approbation of his advisers secular and ecclesiastical, determined to establish on that island a rival post. A secret expedition was therefore despatched in February, 1626, and a lodgment effected on the shores of a good port, named by the colonists, "Santissima Trinidad." The Dominican friars who accompanied the expedition, applied themselves to the language, and by degrees the frightened natives were won back to their deserted houses, by kindness and gifts. In this work, the Catholic ministers were much aided by a still earlier colonist, a Christian Japanese. He had fled himself at the first approach of the Spaniards, but when assured of their peaceful designs, he exerted all his influence to bring back the fugitives, and led the way to the rapid conversions which followed, by presenting his own little daughter at the baptismal font. In this way, say the Catholic missionaries, a spiritual harvest soon came to be gathered, and children were its first-fruits.

Two settlements were now planned, bearing the native names—of Camaurri and Tanchui. They were afterwards strengthened by succors from Manila, and to their influence it was attributed that the Dutch desisted from their design to colonise Formosa, and intercept the Spanish trade.

Don Fernando had been scarcely a year in possession of his office, when he was superseded by Don Juan Nino de Tabora, who reached Manila in June 1626. Tabora was a military man, and came from the camp before Breda, to preside over this remote colony of Spain. Large drafts were granted him on the treasury of Mexico, and a further reinforcement of 600 men. He had just entered on the guardianship of the infant colony, when he was joined by Dona Magdalena de Saldivai y Mendosa, who came from Mexico, to give him her already plighted hand. Modern colonisation has since furnished many instances of what was, in those days, a strange example of adventurous fidelity and love.

An instance of attachment of quite another kind, and still more singular was exhibited at Manila, not long after this. The illustrious archbishop Fr. Miguel Garcia had consecrated a rich custodia and viril,* and placed it in the cathedral, whence it was soon after stolen by some sacrilegious hands. The affliction of the venerable prelate at this loss knew no bounds. He refused all consolation, and gave himself up to penitence and grief. Retiring to a secluded

* Forming together the sacred vessel in which the host is exhibited in Catholic sacraments to public view.

oratory, he pursued his lonely macerations, till his health gave way. The assiduities of a hundred of his clergy could not assuage his illness, which terminated fatally on Corpus Christi day. After his death, it was ascertained that the treasure, the loss of which he could not bear, had been partly broken up for its silver, and partly used as a plaything for a child. Not long after this, the colony sustained a real loss in the burning of Cavite, when the whole town, with a vast quantity of merchandise, naval stores, &c., was consumed. The military movements of this period were confined to a repulse of the Dutch from the Formosan settlements, and an unsuccessful descent on Sulu.

The religious enterprise of the day was again turned on the conversion of the Cambojans to the Catholic faith, and the Dominican fathers, who were the first to feel the impulse, addressed a letter to the king, by the hands of a Chinese merchant, who in due time brought the following reply. "The friendship between us and the Spaniards of Luzon is very great. As the teeth and lips each press against and guard the other, so should our friendship continue to be. As to the padres who wish to come to my dominions, I will give them welcome, and they shall choose their field when they arrive." On the strength of this invitation, four ecclesiastics set out for Camboja, and being well received by the son and successor of their inviter, they proceeded to rear a church, while their nautical companions employed themselves in building a ship. The friars were soon stopped in their progress, by a decree forbidding the conversion of the Cambojans, and thus restricting them to the Chinese and Japanese. The only clue given to this altered state of things is furnished in the confession, that the quarrels of the Spaniards among themselves ran so high, that it was with great difficulty they were ever carried back safely to the Philippines. The friars pursued their labors, after the departure of the Spanish ships, but with so little success, that when the mission was abandoned two years and a half after its commencement, they had baptised but one convert — a little girl — the daughter of a Japanese.

In the second year of Tabora's government, his levée was attended by envoys from the king of Siam, the Japanese princes of Arima and Satzuma, and some of the chiefs of Mindanao. An envoy from China is also said to have visited Mamla; but, had the credentials of any of these so-called representatives been accurately tested, it is not probable they would have been found possessed of very large powers, or entitled to a very high rank.

The friendly professions of the southern chiefs did not prevent a

rising in the province of Caraga, marked by unusual atrocities, in the following year, 1629. A much more formidable enemy continued to press upon the Spaniards, on the south, and Tabora, unable to cope with them alone, dispatched an envoy to the viceroy of India—the Conde de Lenares—to confer with the Goa government as to a union of forces for the expulsion of the Dutch. The count received the messenger very kindly and furnished him with the supplies he asked for the Cavite arsenal, but no further coöperation ensued. The citizens of Manila, always republican enough in their way of canvassing public measures, expressed their dissatisfaction at this mission, without waiting to see its fruitless result. They did not like the withdrawal of a ship for public purposes, which they could have employed much more gainfully in trade. But when the subject came before his majesty, he sustained the governor, and charged him anew to keep up a communication with Goa, and to seek a union of forces in case of need.

The administration of Tabora lasted till 1632, when, after exposing himself at the wreck of a Chinese vessel, he fell sick and died, the 22d July. He was buried with all the honors due to a worthy and lamented governor, in the church of the Jesuits, where also the remains of the faithful Dona Magdalena were not long after laid. With his death, the administration devolved again on the Audiencia, until the arrival of Don Juan Zerezo de Salamanca from Mexico, with provisional powers.

Thus far, in the course of these sketches, we have noticed but a few out of the series of depredations committed on the Spanish colonists and the settlements under their protection, by the pirates of Mindanao and Súlú. In fact, say our authorities—these incursions were scarcely ever intermitted for a single year; accounts of the destruction of sacred vessels, the loss of valuable lives, &c., were constantly coming up to Manila, and frequent and severe were the chastisements inflicted on the depredators, without effecting, however, any permanent good. To accomplish the desired object—to place a constant check over the piratical squadrons, Zerezo established in 1635, the presidio of Zamboangan, a post which, with some interruptions, has ever since been sustained. The utility or inutility of this new post was still warmly discussed at Manila, when Zerezo was superseded by Don S Hurtado de Corcuera, the eleventh proprietary governor, who arrived on the 25th June. With a new incumbent came a new quarrel, a long and intricate litigation ensuing between him and the archbishop; the one a rigid and unscrupulous

soldier, and the other a weak but well-intentioned old man. In the course of this contest, the venerable prelate was at one time transported as a prisoner to the nearly desert island of "Corregidor," at the mouth of the bay. Restored afterwards to his cathedral, his old opponent still gave him much trouble, from which he was released by death in 1641.

Four years before this, repeated depredations had compelled Corcuera to do his utmost to lay a check on Corralat, the chief of the piratical rājās of Mindanao. Proceeding himself in command of the squadron prepared for this service, he drove Corralat as a fugitive from his capital, and destroyed twenty or thirty of his towns. Early the following year, he directed his course to the Sálú group, and took possession of the rājā's chief port, but being recalled to Manila, he was obliged to leave it to his successor to prosecute the war. In the course of the campaign which followed, the unfortunate rājā was driven from his native islands, extreme severities were visited on the inhabitants in retaliation for their long continued piracies, yet after all the group was not effectually reduced, nor added permanently to the possessions of the Spanish crown.

The vengeance of the Spaniards had hardly been poured out on the unhappy Súlúans, when the vicinity of Manila became the theatre of a far more bloody and wanton revenge. Notwithstanding the unprovoked massacre of their countrymen, in 1603, the Chinese colonists had come again to number 33,000, when Corcuera's administration began. It is admitted that cause for discontent had been given in the large tributes levied on them from time to time, but much of the evidence necessary to estimate their provocations is however now lost, and we must leave in obscurity the true causes of the rising of November 1639. It began on the shores of the Laguna de Bay, and extended thence to the capital and the other towns where the Chinese were settled. It was a prolonged massacre rather than a contest. The unarmed masses of the Chinese were attacked by the Spanish and Indian troops, wherever they were found, and, in the course of the four following months, 22,000 perished. This indiscriminate butchery was effected with the loss of only 350 of the assailants, a proportion which indicates the weakness of the resistance, and shews that defencelessness did not pall the appetite for blood. Indeed, it is difficult to avoid the impression, that these 22,000 unfortunate adventurers fell victims to a conspiracy of jealous and rapacious colonists, who hated them for their superior numbers, industry, and enterprise, and after goading them to revolt by insuffera-

ble oppressions, cut them off, with remorseless cruelty, from their long coveted possessions.

We now approach the period when Catholicism received its death-blow in the Japanese empire. It has been already mentioned that the hopes reposed by the converts on the death of Dayfu were disappointed; malignity had grown more cruel with the reign of his successor. A long persecution followed, in which the sword, the rack, the fosse, the filthy dungeon, and the boiling springs of mount Ugen were resorted to, in succession, to shake the Christian's constancy. No respect was paid to sex or age in these cruel and remorseless efforts to exterminate Catholicism, and when the charred and calcined bodies of the victims fell from their crosses, they were scattered over the face of the waters, that no relic might remain, to kindle the same indomitable spirit in others.

By way of adding derision to cruelty, a Japanese envoy was sent to Manila with a present of 150 lepers, that the Spaniards might have subjects on which to exercise the *Christian* virtue of charity.

So long as the missionaries fell, one by one, and at considerable intervals, victims to the fury of their enemies, adventurous men were found in the monastic establishments of Macao and Manila to fill the places left vacant by their deaths. But when hecatombs came to smoke, instead of single sacrifices, on the altar of persecution, and it was evident the emperor was bent on the rooting out of Christianity, the heads of the churches reluctantly admitted, that the door to Japan was closed for the present, if not for ever. It was in 1640, under Corcuera's administration, a little after the Chinese massacre, that an ecclesiastical council called by the archbishop, decreed, that to persist in efforts to propagate the gospel in Japan, was but to send missionaries to the knife, and that those missions should be suspended until God be pleased to make a new opening for them. Nearly at the same moment, the Portuguese envoys, who had been sent to negotiate for the annulling of the decree cutting off their intercourse, were suffering death at Nangasaki.

Twice after this, the Jesuit order renewed its efforts to throw missionaries into Japan, through Manila, and as often the adventurous men who offered themselves for the service, were discovered on landing and immediately executed. Several of the foreign priests remained shut up in the empire, but from this time they were lost sight of, nor was it ever exactly known, whether, or at what times, they followed their predecessors to the stake or the crater. That a few instances of apostacy did occur, seems admitted, but the great

majority of the martyred priests and converts met their fate with wonderful constancy. It would be uncharitable, indeed, in the face of such examples, to extend the suspicion of apostasy to such as remained in the country, and were no more heard of. Thus terminated the intercourse between the Philippines and the Japanese empire. Could it have been continued, it would have brought great advantage to both countries. But the catastrophe, much as it is to be lamented, was the natural result of many and efficient causes. National antipathy, commercial rivalry, ecclesiastical dissension, and colonial usurpation, had long been before the eyes of the Japanese, in their worst forms, as inseparable concomitants of foreign intercourse. The jealousy and the aversion of a line of sovereigns, just enthroned on the ruins of a feudal oligarchy, were awakened, the exclusion of foreigners became the policy of the empire, and we have evidence that it still subsists in unimpaired strength, after the lapse of two centuries.*

While the Spanish colonists were busily engaged in massacring their best subjects, and were themselves, as if by a just retribution, the victims of the cruel policy of the Japanese, the Dutch were steadily pursuing their commerce and their conquests. In 1640 they possessed themselves of Malacca, then a most important mart, and two years after, they drove the Spaniards from their settlements on Formosa. The loss of these valuable outposts was keenly felt in the colony, but instead of being able to attempt their recovery, the citizens were summoned, by the report of a Dutch invasion, to repair and guard the defences of Manila. A large Dutch fleet did soon appear on the coast, and strenuous efforts were made—by landing parties, our authorities say—to stir up the natives to revolt, a result which, we are told, was prevented, by their firm attachment to Christianity. The first object of the fleet undoubtedly was, to intercept the Acapulco ships, but, after watching the northern and southern passages for some time in vain, and meeting the Spanish coast squadron in several actions, they retired without investing Manila.

It has been already mentioned, that the union of the Spanish and Portuguese crowns in 1580 did not by any means produce a unity of feeling and interests between the adventurers from the two countries when they met in Eastern Asia. The Spaniards felt a right to participate in the advantages hitherto engrossed by the Portuguese, and the Portuguese sought to keep intact their old monopoly. When,

* The attempt of the abbe Sidotti in 1709 has been noticed in the account of Portuguese and Spanish intercourse with Japan in our 6th vol. p. 473. We shall have occasion to mention, farther on, the several parties of Japanese which have, at different times, been thrown by shipwreck on the shores of Luzon, &c., &c.

therefore, the announcement of the separation of 1640 came, it was followed by an immediate revolt of all the Portuguese colonies from Spanish authority. Corcuera saw the desirableness of preserving the connection between Macao and Manila, and to secure this end, dispatched an envoy to that city, to Don Sebastian Lobo, the acting governor. This officer, as well as many of the chief inhabitants, was friendly to the connection, but the common people, excited by the occasion, rose at the mention of adherence to Spain, imprisoned the envoy, murdered the governor, and declared for Portugal. An order to liberate the envoy was afterwards received from Goa, but it came accompanied by others requiring all the Spanish residents, secular and religious, to withdraw to Manila. Perhaps an exception would have been made, as to the execution of these orders, in favor of the Spanish nuns who had come over six years before, to found the nunnery of Santa Clara. But the fundadoras did not avail of it, embarking with many other exiles, in March 1644, on their return to Manila. Soon after setting sail, a storm came on, which drove them to Turon, where the ship was embargoed by the Cochinchinese governor. The wife of this magistrate was a Christian, and did not suffer the *religieuses* to suffer for lack of kind supplies, while under duress by her husband's authority. A higher honor awaited them when the royal order came for the whole party to repair to court, without allowing any to excuse themselves. When the strangers reached the capital, the nuns were given to the care of the queen and her attendants, where they were treated for several days, with refreshments, shows, and dances, not at all in keeping with their former life in a convent. When the royal curiosity was gratified, they were dismissed with honor, and, arriving at Manila without further accident, they were welcomed back in the kindest manner by the people and the governor.

To the detail of the gay adventures of the banished Clarisas, succeeds an account of some remarkable volcanic phenomena. On the 4th of January (1646?) a mountain at Aringay in Ylocos, another at Súlú, and a third at Sanguil in Mindanao, broke forth simultaneously into active eruption, as if a subterranean communication subsisted between them, or as if the fuel for their fires were laid up in the same secret storehouse. The Súlúan vulcano ejected vast quantities of seashells and other testaceous substances. Along the sides of the Ylocan crater, three pueblos were first devastated by the fire, and their site then obliterated and deeply covered by an eruption of water. The sky of all the southern islands was darkened by clouds

of ashes,* the Archipelago shook, from Ternate to Camboja, and the roar of the hidden combustion was heard throughout this extent, as the rumbling of distant artillery.

The administration of Corcuera lasted nine years, when a process of "residencia" was instituted against him, i. e., he was called to a formal and judicial account for his stewardship. His arbitrary administration had long before offended and alienated some of the most powerful classes of the colonists. The Franciscan fathers had preferred sundry charges—among which were, the charging freight on supplies sent to their remote missions, the withholding the royal grants of sacramental wine and oil, &c. The Augustine Recollects had also quarrelled with him, because he pulled down the church and convent they had begun to build on the plain of Bagumbayan, on the allegation that it interfered with his plan of fortifying the southern approaches to the city. These and many other smothered discontents broke out, on the suspension of Corcuera's functions, in August 1644, by the arrival of Don Diego Faxardo as his successor. The Recollects were among the first to prosecute the ex-governor, and, getting a verdict against him with \$25,000 damages, they triumphantly went to work to pull down his fort and rebuild their convent. This was but the beginning of persecution. Corcuera's property was sequestered and he himself thrown into prison. Confined in a narrow apartment in the citadel, cut off from all friendly intercourse save with his confessor, he gave himself up to religious exercises, until his spiritual guide was obliged to interpose to moderate the severity of his macerations. The proverbial slowness of Spanish justice was fully verified in the five years' confinement of the unfortunate Corcuera. At the expiration of this time, the king was pleased to direct his release and return to Spain, whence he went as governor to the Canaries. We are not informed whether his severe castigation taught him leniency in his new office, nor whether any censure was ever passed upon the persons who had inflicted it.

The quiet of Manila was not restored by the persecution and removal of Corcuera. The military austerity of Faxardo led him to seek to enforce unanimity by imprisonments and banishments; but when the prisons and the presidios were both filled by these expedients, the evil went on increasing. The colonists divided into parties,

* The fall of quantities of ashes is mentioned under a date ten years earlier (followed by a visitation of Locusts), though the descent is not there traced to any particular eruption.

and inflamed with mutual animosities, were plying the trade of persecution, when their dissensions received from Providence a severe and unexpected castigation.

It was the evening of St. Andrew's day^y (1645), the deliverance of the city from the pirate Linaon had just been commemorated in the streets and before the altars; the ball and the dance were preparing; the serene sky, the smooth sea, the delicious temperature, were lending, as they still lend, their charms to the gayest holiday of the Philippine winter. Suddenly the waters of the bay were stirred from beneath; the river rose in its bed; globes of fire broke from the cleft soil; there was a rush in the air, as of an invisible tempest; they were the heralds of the terrible earthquake. The first shocks were severe, and were followed by others still more destructive. The cries of the living for mercy were mingled with the crash of falling buildings, and the groans of the sufferers buried beneath the masses of rubbish. The dawn of the following day came, and the city was a pile of ruins. Almost all the public buildings—the cathedral, the churches, convents, colleges—were destroyed or irreparably injured, and six hundred bodies were disinterred from beneath the wreck of private mansions.

In the midst of this awful visitation, superstition found time to invent a new wonder. While the shocks were following each other in fatal succession, the image of St. Francisco in the pueblo of Dilao, was seen to weep and sweat profusely. For three hours, its hands were stretched forth in the attitude of earnest intercession. This prodigy called forth the pious gratitude of the spared citizens, and the image was unanimously voted by the civil and ecclesiastical authorities, protector and advocate against earthquakes, under the title of St. Francis of tears (*San Francisco de las lagrimas*).

When Manila rose again from its ruins, it was in a humbler style of architecture. The lofty terraces and projecting galleries, in which the wealthy citizens had delighted, were foregone, and though the balcony and the azotea so necessary in the climate were preserved, yet in the moderate elevation of the houses, none exceeding two stories, and in the overlapping timbers, the visiter saw, as he may still see, that the terrors of the fatal night of St. Andrew's were not soon forgotten.

Faxardo had now ample employment in rebuilding the city, under whose ruins, it would appear, that many bitter discords were forever buried. From these useful labors he was in part drawn away by a revival of old depredations; these difficulties were waived for a time,

by a boundary treaty with Corralat in Mindanao, and an armistice with the Suluans, under whose provisions, the islands accepted the protection of Spain, while the Spanish troops were withdrawn from them.

The ruins of Manila were but ill repaired when the bay was again entered by a Dutch fleet, the 10th of June (1646). Their unexpected appearance and the state of the city gave them great advantages, but several days were suffered to elapse before they could resolve on an attack upon Cavite. The garrison made a brave defence, the Dutch commander was mortally wounded, and the citizens in pious gratitude for the retirement of their enemies, ascribed all the merit of the repulse to the miraculous image of the Virgin of Antipolo!

The government of Faxardo, severe from the beginning, had become more and more harsh, under the influence of Venegas, his military adviser and secretary. Convinced, at last, that this favorite had abused his confidence, he gave him up to public trial in Sept. 1651, when the unhappy man was put to the rack and his fortune confiscated. His case was afterwards referred to the king, but the royal mercy came too late, for Venegas had already died in prison, and the popular aversion had gone so far as to deny him honorable burial. We will add one anecdote more of Faxardo's official bearing, though it may be difficult to decide whether it be an illustration of misplaced leniency or of still more refined severity. A foreigner, holding employment in the colony, had become obnoxious to the Inquisition, and the commissary of the holy office received orders to apprehend him and send him to Mexico. The colonial agent of the tribunal proceeded to put his orders in execution, without the formality of a notice to the governor. The unbending soldier, the persecutor of Corcuera, might have been expected to resent this irregular supersession of his authority, but the mildest possible rebuke — a gentle chiding at being deprived of the opportunity of cooperating in so honorable a service — was all that the governor inflicted on the commissary.

During the last years of Faxardo's government, the colony seems to have been much neglected by the mother-country, and long intervals elapsed between the arrival of naos from Acapulco. The archiepiscopal seat had been vacant ever since the death of the unfortunate Fr. Guerrero. Great was the joy of the citizens when it was announced in July 1653, that the galleon was at hand, having on board a new archbishop, as well as new governor in the person of Don Sabiniano Manrique de Lara.

Faxardo was now destined to feel in his turn the rigors of a public prosecution. After an administration of nine years, and at the age of 69, a "residencia" was instituted, and serious charges proved against him. His case was referred to court, and his prosecutor, more mild to him than he had been to Corcuera, suffered the Jesuit convent to give him an asylum, where death anticipated the royal decision.

De Lara entered on his government, at a period of extreme corruption of morals at Manila. Unblushing dishonesty in commercial transactions, unreined malice and hatred in private life, are said to have characterised the time, and even these unhappy features were overshadowed by an all prevalent licentiousness and sensuality. To meet this sad state of things, pope Innocent X. benignly dispatched his apostolic brief to the archbishop, "absolving every excess or crime whatever, in which the residents or visitors at the Philippines might be found implicated." Plenary indulgences were conceded "a los que tuviesen disposicion suficiente," i. e. to all who chose to ask and pay for them.

When these gracious privileges were made public in March 1654, "the *disposition* to receive them was universal." The throng at the confessionals was so great, that the rite was administered, in the city alone, to 40,000 persons. When the 22d of March came, the day fixed for the benediction of the islands, high mass was celebrated, and the ceremonial closed amid general joy, and "extraordinary consolations." De Lara lent himself most devoutly to these religious observances, and seconded the archbishop with a liberal contribution toward rebuilding his ruined cathedral. These ceremonies did not avert from the colony a long train of disasters. Several galleons were lost or miscarried: clouds of locusts ate up the harvests; and the small-pox made great ravages. The piratical incursions of the Mindanaoans were prosecuted to the very entrance of the bay of Manila, and in one of these, their booty included a thousand captives. On St. Bernard's day, August 10th, 1668, Manila was again visited by destructive shocks of earthquake. Many of the lately rebuilt edifices were shaken down, and, but for the safer style of building and the occurrence of the shocks in the day-time, the loss of life and property would have been terrible.* Two years after this,

* We are incidentally told that there still remained at this time a considerable Japanese population at Manila. It is mentioned that a Japanese junk put into the bay to refit, and that on sailing again, a number of the crew preferred to stay behind with their christianized countrymen in the parish of San Antonio.

disturbances arose in Pampanga, out of the hardships suffered by the natives, in services required by the crown, and particularly in the cutting and preparation of timber. The revolt extended to the neighboring provinces, and the followers of the leader in the insurrection swelled at one time to 40,000. This threatening combination was however dissolved, the year after, by a small Spanish force, and the ringleaders in the mutiny were apprehended and executed.

Beside these domestic disquietudes, de Lara had cause to apprehend at this time a formidable invasion of the colony. The successful pirate Kuesing (Coxinga), after driving the Dutch from their posts on Formosa, grew so ambitious as to demand the sovereignty of the Philippines. To communicate this requisition, he impressed the P. Victorio Riccio into his service as envoy, the padre yielding to the necessity, in the hope of bringing about an accommodation. The envoy arrived at Manila in May 1662, and was received in that character by the governor. It was now time to take active measures for the averting of a storm which had already desolated the European settlements on Formosa. The Spanish troops were withdrawn from Ternate, Zamboangan, and other outposts, and concentrated on Manila. Unhappily, these were not the only preventive measures. It was feared that the whole Chinese population would side with Kuesing, on his appearance, and by their numbers decide the event in his favor. It was proposed to put them all to death, and this project was negatived, say our authorities (not because of its barbarity, but) because it would leave the colony destitute of mechanical laborers. A milder alternative was then adopted, the unchristianized Chinese being embarked on board the junks in the bay, while the converted were trusted to hold fast their faith and their fidelity. This partial expulsion, acting on the minds of the Chinese, along with the recollection of former massacres, filled them with the worst suspicions. In a moment of excited apprehension, they put to death some Spanish officers; and in revenge, the fire of the city walls was turned on their closely built dwellings. Many were thus cut down; others threw themselves into boats and escaped by sea; a few committed suicide. The larger mass—of 8000 or 9000 men—were quieted by the assurances of the governor, and returned to their houses, but some considerable parties fled to the jungle, where they perished by the joint hands of the Spaniards, Indios, and Negroes. For this murderous tragedy, as for those which preceded it, there is no justification.

The P. Riccio was now dispatched with formal answers to Kue-

sing, telling him that the Spanish nation obeyed only God and their king, and that Manila would be shut against the commerce of his people, until his demands were retracted. This reply was drawn up with much care and spirit, and being afterward printed and sent to Spain, it received a marked approval. Before it reached Formosa, the Chinese fugitives had found Kuesing, and told him their tale, and called on him to avenge the butchery of their companions at Manila. Enraged by these accounts, he gave orders to prepare for the invasion, but his preparations were but begun when death overtook him, the following January.

It was well for the P. Riccio, when he came with his bold answer, that Kuesing was no more, and that his son and successor was a milder man than his father. He commissioned the padre to return to Manila on a second embassy, and, through his address and moderation, a friendly commerce was reestablished.

After presiding over the affairs of the colony, through ten years of much difficulty and depression, De Lara returned to Spain, and taking holy orders, died at an advanced age, in his native city, Malaga. He was succeeded in his office by Don Diego Salcedo, who landed in Cagayan in September 1662, and proceeded overland to Manila. His early attention to the commercial interests of the colony, gained him many friends at first, but he soon lost his popularity. As fond of money as any of those around him, he did not scruple to use his authority as governor, in a way to secure to himself a larger share of the profits of the Mexican traffic. The popular disaffection went on increasing for several years, until it found an instrument in the commissary of the holy office. This individual, an Augustine friar, who had obtained his post by compliances which even the Dominicans refused to make, collected evidence of many unchristian actions in the life of the governor, and proceeded to institute a process against him. This done, he entered the palace by night, with an armed party, and seizing Salcedo in his bed, carried him off to the Augustine convent, chained and fettered. This daring act, though nothing could be more lawless, was not unacceptable to the people of Manila. The Real Audiencia too, instead of standing by the head of the government, were looking to his vacant seat, and while the two senior oiders were contending for the right of succession, the youngest, Don Juan Manuel, got possession of the governorship. Salcedo was now embarked, a prisoner of the holy office, for Mexico. The vessel put back and he was recommitted to his old prison. Embarked again in 1670, he sunk under his mortification,

and died before the voyage was terminated. When this business came before the Mexican Inquisition the whole proceeding was declared void, and the Manila commissary, in his turn, was ordered a prisoner to Acapulco. His fate bore a still closer resemblance to his victim's, in that he too died on shipboard, and nearly on the same parallel where Salcedo perished.

Don Juan Mammel did not long enjoy the place to which his address had raised him. The vessel of 1669 brought a successor to Salcedo in Don Manuel de Leon, a veteran soldier, who had fought at Nordlingen and Lutzen. Manuel took refuge in the Augustine church, and while the dispute was pending as to the sanctity of his retreat, death opened to him an inviolable asylum. His property was, however, confiscated, and his official acts annulled and cancelled.

De Leon's first cares were given, as those of many of his predecessors had been, to the revival of commerce. An envoy was sent to Macao, by whose means the friendly intercourse, which had been suspended since 1649, was again reopened. A trade was also revived with Canton, Ningpo, and the ports of India, and soon became so flourishing as to attract sixty vessels in one season to the bay of Manila. Among the earliest importations from Macao was a gay Portuguese, Don Juan de Tavora. He was attracted to Manila by the fame of its bullfights and other public entertainments, and so enamored did he become of these idle shows, that he spent all his property on them, and died soon after, so poor as to owe his burial to charity.

After eight years of quiet and equitable government, De Leon died (April 14th, 1677), bequeathing his property to pious uses, and leaving his authority to the Audiencia. The colony lost at the same time an old ally in the rájá of Siao, whose little group fell under the power of the Hollanders. This loss is made interesting by the fact stated in connection with it, that the Siaoans at first resisted the attempts of the protestants to draw them away from the faith the Spanish missionaries had long inculcated, but that after a time catholicism lost its hold, and they became zealous heretics.

A still more interesting episode belongs to the period, we have just been tracing, viz., the account of the first settlement or conquest of the Marianne islands. Some of these had been seen by Magellan in his memorable voyage, and called "las Velas." The navigators who came after him passed directly through the group on their way from Mexico to Zebu, and named it, the Archipelago of San Lazaro. At a later time, they got the name of the Ladrone islands, and this

they bore in 1662, when the P. de San Victores, passing them on his route to Manila, was touched with compassion at the long neglected, still degraded, condition of the natives. On his arrival in the colony, he applied himself to preach a mission to the Ladrones, and pressed his appeals so in season and out of season, that he was at last silenced by superior authority. Thus thwarted at Manila, he procured letters to influential individuals at court, and these were so far effectual, as to elicit a royal order in 1666, for the christianization of the islands. The P. San Victores now returned to Mexico to forward the mission, and the city moved by an earthquake, (which it had not been by his sermons,) came forward with a liberal contribution. Being joined by some Jesuit friars, Victores embarked in March 1668, and landed at Guajam (or Guam) the most important of the islands. Dona Mariana de Austria having been his best patron at Madrid, he gave the group the name of "Mariana."

Though not fertile, they at that time yielded a simple sustenance to a large population. Among these, were many who had received baptism from the chaplains of the galleon of 1638, which had been wrecked at Guam, and after their example, others came forward to ask the same rite from the associates of Victores. He fixed himself at the chief town, Agana, and proceeded to found a church and a college, while his companions went on missions to Tinian, Zarpana, and other islands.

Considerable opposition was made to their progress, especially by a pagan Chinese who had been wrecked with his junk on Guam, 20 years before, and who resisted them with all his influence.* But, on the whole, their success was rapid, the faith being preached extensively, and the infant church numbering, in a few months, 13,000 converts and 20,000 catechumens. Unhappily, these rich first fruits were not followed by a corresponding harvest. For reasons which we can imagine, though they are not stated to us, the colonists lost the affection of the natives, and the friendly welcome was succeeded by deadly hostility. In the course of the disaffection, collisions took place, and several of the Spanish clergy, and the zealous Victores among them, fell victims to the fury of the aborigines. Still these simple men were no match for their antagonists, strengthened as they were from time to time by the passing galleons. The death of the

* The number of anecdotes of this kind on record, some of which come down to our own time, make it extremely desirable that the coasts and islands of the east should be examined by men well acquainted with oriental customs and languages, particularly with those of Japan and China.

first sufferers was avenged by the burning of the native hamlets, and when the contest ceased with the submission of the survivors, their numbers, which must have been ten times as great at first, were reduced to 4000. To account for this tremendous reduction, we are told, that these aborigines were great lovers of their native liberty, and that the Spanish yoke was so insupportable to them, that women sought sterility and practiced infanticide, that they might not entail it on their offspring, and that men rather chose the noose, than wear it. In what the weight of this burden consisted, we are not distinctly informed, though it appears not to have lien in any impost or tribute. Whatever it was, its imposition drove this insular tribe to desperation, and reduced them, though longlived enough to yield 120 persons of 100 years old and upwards to the font in the first years of the mission, to the verge of extermination. The Spanish post on Guam continued to be maintained (as it still is), and the galleons annually sought refreshments in its roadsteads, so long as they went on their yearly way from Acapulco to Manila; but the spirit and power of the natives were broken forever. Such were the fruits of European intercourse in these remote "isles of the sea;" and such we may add, is one of a thousand resembling pictures of what Christian colonization has done for paganism and for humanity.

ART. III. *Notices in Natural History: the loo-sze or fishing cormorant.* Selected from Chinese authors.

AMONG the birds peculiar to China, none has attracted more attention or is better known than the fishing cormorant. Its propensity for fish has been turned to the service of man in a way so peculiarly Chinese, that it has ever been selected as an instance of the ingenuity of the people, and of their tact in domesticating those animals which would procure them the most food at the least expense. The fishing cormorant of China (*Phalacrocorax Sinensis*) is called *loo-sze*, the etymology of which is "the black [bird] in the reeds;" another name is the "old water crow," which is similar to the French name *corbeau marin*, from whence comes our English word cormorant: "the black devil" is an appellation given to it by fishermen. This bird is

about the size of a goose, but smaller than the common cormorant of the British isles. Its bill is yellowish brown, elongated and compressed, the upper mandible is hooked, and the lower one truncated; the nostrils resemble a small line; the irides blue; the crown and neck, with the back and wings, an obscure brown; oval spots of brown are distributed upon the light russet of the whole under surface of the body. The web of the foot is a little bluish, and connects all the toes; the tail is roundish and consists of twelve feathers; the throat is not so dilatable as that of pelicans, with which it was once associated.

Chinese authors describe the *loo-sze* as being excessively black; "it is found in all watery grounds; the bill is somewhat hooked, and the head is long; it is very expert in diving into deep water, and seizing fish which it eats. During the daytime, the cormorants collect among the fens and islands, and at night retire to the trees to roost; it is observed that those trees upon which they perch for a long time, at length become poisonous, and finally decay from the ordure of the bird. In the southern parts of the empire the fishermen continually train many tens of them with much care for the purpose of taking fish. In the poems of Toopoo is this couplet:

'Every family trains the black devil,
Which, often diving, seizes the yellow fish.'

Those who domesticate the bird, wind a cord around its throat, which allows the small fish to descend, but does not permit the larger ones to be swallowed. When a fish is taken, the fishermen call them back, and take it away, and then send them out again; for the throat is so warm, that if the fish remains in the mouth too long, it becomes tainted." Another sort is mentioned, "which has a head like a snake's, a long neck, and casts all its feathers in winter; it remains near streams, and always dives on seeing a man, but is not domesticated, nor used in medicine." Notwithstanding the cormorant is reared by man, and its habits must be as well known as those of a hen, still we are told "that it never lays eggs, but the viviparous young proceed out of the mouth; for which reason, if its body be held in the hand it facilitates childbirth;" but Le Shechin very wisely puts such accounts among errata.

The cormorant is not domesticated in the immediate vicinity of Canton, though we are told it is raised in Shuntih district; but in the lakes and swamps that occur from Shantung as far south as Hoonan and Keängse, it is trained to exercise its piscatorial habits in the service of man. According to Davis, numbers of them were seen

by the last embassy perched upon boats, from which at a given signal, that of striking the water with oars, they dispersed themselves over the water, and returned regularly with their prey. Stannton mentions seeing them near Hangehow foo in Chekeang, where they were trained in great numbers for fishing; there were ten or twelve birds on each boat, and the enormous size of the fish which a single bird would bring in its beak was truly astonishing. They appeared in this place, to be so well trained as not to require any preventive around the neck. We are told that they become so docile that a single person can manage a hundred; the time of fishing is sunrise, when the surface of the water is covered with them, but no confusion ensues, as each bird knows its own master. Care is usually taken to prevent its swallowing the fish by means of a ring or cord about the throat; for when well fed, the cormorant, like the cheetah of Persia, feels little inclination to pursue game; this obstruction is removed when the hour of fishing is over, and the bird is rewarded for its labors by a hearty meal. According to Willoughby, the common cormorant was formerly trained in England to catch fish, and the description given by him of the manner of employing it is very similar to that among the Chinese. W.

ART. IV. *Siamese History: notices continued from the Siamese era 952 to 999 (or A. D. 1591 to 1639).* By a Correspondent.

SIAMESE ERA 952. When Náret and his brother went to war with Kamboja and took most of the inhabitants captives, one son of the Kambojan king escaped and fled to south Laos. As soon as the Siamese forces had withdrawn, he returned, and the priests and nobles who remained elevated him to the royal dignity. He continued to govern the country, sending annual presents to Siam, till the year 952. On his decease, an application was made to the Siamese court for his brother, who had been brought a captive to Siam, to succeed him, which application was granted. The following year he sent a communication to Siam, giving information that Phyaón had collected a large party of Chbrongs,* with a design to attack him. The Sia-

* A race of wild men living in the northern and mountainous regions of Kamboja.

mese consequently dispatched Themina rájá to their assistance with 50 harnessed elephants, 100 horses, and 10,000 men. With this aid, Phyaón was easily routed.

953. Náret's brother and associate in the empire, spent much of his time in traveling about the country, catching tigers, and gilding images. In the course of this year, the united kings took a boat excursion down as far as Sámroiyót, or 'Three hundred Peaks, in the gulf of Siam, whence they made a fishing excursion and caught a shark!

954. This year after the rains, a royal edict was issued for putting elephants, horses, and men, in readiness for an expedition to Taungu. Just then intelligence arrived that the king of Ava had taken the city of Nái and was proceeding to attack Sénwi. The kings concluded that as those places formerly belonged to Siam, these measures furnished an excellent pretext for an attack on Ava, which was accordingly ordered, and the march was commenced with 800 harnessed elephants, 1500 horse, and 100,000 men. They proceeded by Kampéngpet to Chhiangmái. There they were joined by the king of Chhianginái, and the governor of Chhiangsén. The king invited his royal guests to pay their devotions to the image of Gaudama called Phuthisahing (the same mentioned in the Repository vol. iv. p. 177), then at Chhiangmái. Thence, after a month's delay, they proceeded towards Ava. On reaching Hángluang, Náret was taken seriously ill, and deceased, after a reign of 15 years, at the age of 50 years, and his remains were conveyed back in state to Siam for incremation.

While his brother was returning to assist in the ceremonies and had reached Kampéngpet, an embassy arrived from Kedah with presents and offerings. This, however, was not allowed to retard his progress, and his arrival at the capital was followed by his coronation with great ceremony. As an instance of eastern folly, (would there were none of it in the west) I will here give the title by which he chose to be designated, viz. "*Phra-sri san-pet-som-det phra-boroma-há ráma-thi bo-di sri sin thón-boroma, ma há chak ra pat-sa wan kha rájá*," but I cannot give the whole, this is not one third of it. His fame spread through all points of the compass, and "all kings" brought their offerings to him;—he built splendid temples and caused complete copies of all the sacred books to be written out. These consist of 84,000 distinct treatises. Besides these, he had all the commentaries on them copied. After all this, came the incremation of his royal brother, which was performed in the most expensive and ostentatious style possible.

But to return to the governor of Taungu. After Naret's departure, the governor paid all imaginable respect to the Peguan king with a design to ingratiate himself with the Peguans generally. But many of the nobles were suspicious of his designs, and supposed his fair pretensions were all the contrivance of the priest Siampriam to keep the king in durance. They consequently laid their plans and gathered an army to attack Taungu. The governor was alarmed, sent for Siampriam, and most reverently sought his counsel in the emergency. He inquired, "Why are you afraid of these nobles? A breath will drive them all home again." He then whispered in the governor's ear that he should issue a proclamation in the name of the king. Such a proclamation was accordingly issued forthwith, saying, the fates are leagued against Pegu. My relative, the governor of Taungu, being apprized of it, has kindly received and protected me from falling into the enemy's hands; here I shall remain seven years, when fortune will turn again in favor of Pegu, and I shall reign there as formerly. As for your design of attacking Taungu, do you mean to rebel?

The nobles were quite alarmed at this communication, and returned to their places. Soon after, however, Naksing the governor's son planned the death of the king—put poison in his food—which was taken without suspicion and soon did its work. The governor professed great alarm and sent immediately for Siampriam, who, being made acquainted with the whole affair, replied, "Your son has done a very foolish act, and our plans are all frustrated. However, if you will cause all the people to shave their heads,* and send a message to the nobles, saying, that the king deceased suddenly after an illness of only three days, that you intend to perform the ceremonies of his incremation according to custom, and invite all who were attached to him to come and assist in them—telling them, that though you are of royal blood, you have no intention to elevate yourself, and that as soon as the obsequies are over, you intend to cast yourself on the protection of Nâret, the mighty ruler of Siam, this will doubtless allay all suspicion." The governor accordingly did so. The nobles and people were much grieved to hear of the decease of their king, and came to Taungu in large numbers without suspicion. Others took refuge with Phydella, whom Naret had left in charge of Martaban and Manlheim.

955. So in the year 955, the governor of Taungu sent his messengers to tender his allegiance to the court of Siam, which was

* A common practice in Siam, on the death of any of the royal family.

received with much favor by the brother of Náret. In the same year, Lánchháng (or South Laos) tendered its allegiance. The officer in charge of Maulmein also apprehended Phýápharō, and his associate banditti about Sittaung, and all was settled and quiet at Martaban and Maulmein.

956. This year was principally spent in repairing the boats and the gods, with sports of various kinds. Toward the end of the year, the ambassadors of Lánchháng and Taungu returned, and the fame of the Siamese monarch spread through all countries large and small, all stood in awe of him, and his country was uncommonly prosperous and happy.

957. The king established laws for collecting a revenue, and the support of the priesthood. [This is the first mention I have seen of established laws in the country]. He had two sons, the first was named Sutat, and the other Srisauwaphák. The first was made premier, but being offended at some harsh expression of his father, took poison and died.

963. The brother of Náret deceased after a reign of seven years, and his son, Srisauwaphák, who had lost one eye, succeeded him.

964. A priest named Srisin, who was a very clever man, and had many disciples, privately drew together a large party of soldiers, and aided by Phimon and Srirak made an attack upon the palace gates by night; the king fled stupified with alarm, but was apprehended, executed, and buried the next morning. He had reigned a year and two months, when he was succeeded by Phimon, who appointed Srirak his prime minister. This minister died about ten days after his appointment.

About this time [A. D. 1603], numerous Japanese vessels began to trade at Siam. These Japanese traders complained rather severely of the conduct of the nobles in joining Phimon and slaying the late king. They also collected in a body of about 500, and came to the palace for the purpose of arresting Phimon. As the king came forth to listen to the priests rehearsing their books, the Japanese gave a shout, declaring they would seize him, but while they were furiously disputing among themselves how it should be done, the Siamese officers collected a military force, attacked and killed many of them, and the remainder fled to their junks. From that time the Japanese never came to trade in Siam.

965. A petition was received from Tenasserim, saying, that the Burmans and Peguans had commenced a march against it, and assistance was solicited against them. An army was accordingly sent,

and proceeded as far as Singkhón, from whence intelligence was sent that Tenasserim had already fallen into the enemy's hands. The army consequently was recalled.

This year, a hunter, named Bnn, discovered the traces of a large and extraordinary footstep on a mountain north of the capital. The king was greatly delighted at this intelligence, immediately gathered an army, and marched off in quest of the prodigy. He had no sooner seen it, than he discovered at once that it possessed the 108 blessed characteristics of the impress of Gautamás foot, agreeing with the Pali account, and also with the account received from Ceylon, that such an impress was to be found on the mountains of Siam. Hence he worshipped it most reverently, and made most costly offerings, in which exercise his nobles, of course, all joined. He then devoted all the ground for ten miles round to the service of this relic, ordered immense and costly buildings to be erected for its enclosure, and a temple to be built near it. A road to it was then ordered to be made from the royal city. These labors occupied four years. [This imprint of Gautamás foot, called phrabát, is, to this day (1838), a place of great resort by all classes, in the cold season of every year. The professed object in visiting it is religious, but in fact it is about as much regarded as the professed object of those who visit watering places at home. It cannot be far from truth to say that amusement is the *real* object of all public worship in Siam.]

989. Phimon deceased after a reign of 25 years. He had three sons named, Chhethá, Phanpisisin, and Athitawong. The great men and nobles united in elevating the first to the throne. After seven days, the second, being offended because he was not promoted, gathered his forces and fled to Petchaburi. There he gathered what accessions he could, with a view of assailing his brother, who, apprized of his design, sent an army, apprehended him, and *compassionately** ordered him to be put to death. All the inhabitants of Petchaburi who were supposed to be in his interest, were condemned to cut grass for the royal elephants. [This is still one of the most ignominious punishments inflicted in Siam.]

On a certain occasion, some officious intermeddlers and ill-advisers of the king aroused his jealousy against Suriwong one of his highest officers, and incited him to the adoption of measures for his ruin. Suriwong having seasonable information of the plans devised against him, gathered forces, drove Chhethá from the palace and slew him,

* This is the expression always used, when any act of royal vengeance is to be executed.

after a reign of a year and seven months. The kingdom was then offered to Suriwong, but he declined it, saying, his only object in what he had done, was self-defence, that the king's brother Athitawong still remained, and it was proper that the government should devolve on him. He was crowned accordingly, at the age of 9 years. He was, of course, incapable of directing affairs of state and cared for nothing but sport. This continued for six months, the nobles grew tired of the pageant, and begged Suriwong to take the throne; he, after suitable entreaty, consented, and was crowned in the year 992, when he assumed the title of the just. He still allowed Athitawong to live in the royal palace with his attendants and guardians. The king had a brother, but he said he was a coarse fellow and could not be trusted with a responsible station. At that time the country enjoyed unwonted prosperity, the rain fell in due season, and the sick folks all got well. Foreign merchants also came to trade in great numbers, and the honor of the country was maintained among all nations. The king moreover took special pains for the improvement of the road to the Phrabát, by digging wells and erecting bungalows on the way, and erecting a country palace near the spot.

999. Athitawong, aided by a few officers and 200 men made an attack on the palace, but was soon repulsed and slain.

ART. V. Education ; 1, examination of the Singapore Institution Schools ; 2, examination of a Chinese Boarding School at Penang ; 3, Morrison Education Society.

THE Institution Schools at Singapore are divided into several departments—English, Tamil, Malay, and Chinese—all of which were examined on the 21st of December last, and reports of the same published in the Free Press of the 27th of that month. The reports of the several examiners are given in detail, and show that good progress has been made in each of the several departments. The higher classes were examined in history, geography, grammar, and arithmetic; the others, in reading, writing, &c., &c. To many of the boys rewards were given, consisting of books in some instances, and of money in others. The directors of the schools will, we hope, proceed cautiously in giving prizes of money and books as rewards for proficiency in learning. To be announced the first, or second, or third even, in a large and good class, is honor and reward enough, in most cases; and always, if possible, scholars should be made to

feel that their best rewards consist in mental and moral improvements. Superior knowledge and good character are high prizes, and they are such as very young children in school are able to appreciate and ought to attain.

The notice of the Chinese boarding school at Penang is short; we quote it entire from the Singapore Free Press of Dec. 6th 1838.

"This institution is under the superintendence of the Reverend E. Davies, missionary, in connection with the London Missionary Society. Its immediate object is to impart a thorough education, making religious knowledge an essential part of it, to a select number of Chinese lads; and the plan is to instruct them well in English, in addition to their own language, as the medium of studying the higher branches of education and acquiring an acquaintance with English literature and the arts and sciences of Europe. The more remote object is to secure, by the blessing of God and the diligent use of proper means, a body of efficient native agents to cooperate hereafter in more extensive plans of diffusing religious, as well as useful and scientific, knowledge among their countrymen. Mr. Davies commenced soon after his arrival on the island, and in November 1835 received his two first pupils; in February 1836, he admitted a third; in February 1837, three; and in August following, one; and the number has since gradually increased by monthly admissions of one or two until in July last it reached nineteen. These are comfortably accommodated in a portion of the lower apartments of Mr. Davies' residence, which has been expressly fitted up for them; and it is to be hoped that, as they are in a great measure, if not entirely, withdrawn from the sway of their idolatrous connections, the example and habits with which they are now in more immediate contact will not fail to exert a beneficial influence and lead them to appreciate the superior advantages of Christianity.

"The examination took place on the 16th October last, in the presence of sir Wm. and lady Norris, and a few friends. The result was very satisfactory, and afforded a pleasing proof of what might be done by perseverance and individual efforts: the following was the course and substance of the examination.

"The 4th or lowest class, composed of seven boys—all admitted in this year—examined in No. 1 English Instructor, reading with the meaning given in their own language. The 3rd class, composed of six boys—admitted, with one exception, since Sept. 1837—examined in No 2 English Instructor, with the meaning of words and sentences given in their own language. The 2nd class, composed of four boys examined in Murray's Spelling Book, reading, etymology, general account of parts of speech, formation of words, meaning of single words and sentences in their own language; geography of Europe, its position on the globe, its direction from Penang, its countries, capitals, rivers, &c. The 1st class, composed of the two boys, the first admitted into the school, examined in reading, parsing, derivations of compound words from their simple forms—exhibition of the same words under all their modifications in the various parts of speech,

general contents of the book of Genesis, with the practical instructions its history affords; geography of the whole world, including the form of the globe, its motions, zones, latitude, longitude, with general account of the various artificial circles, their designs, reasons for their names, &c., &c. N. B. The terrestrial and lunar motions were exhibited by the class on a small planetarium, but the want of a pair of globes has been greatly felt in the tuition of the boys.

"In addition to his own testimony the writer cannot refrain from inserting the sentiments of a more competent judge. In a note to Mr. Davies, sir Wm. Norris writes:—"Lady Norris and myself were much gratified with the examination of your Chinese boys, and thought they acquitted themselves in a manner very creditable to you and themselves. They read and pronounced English remarkably well, and it was clear from the readiness with which they appeared to answer, in their own language, your questions as to the meaning of particular words and sentences, that they understood what they were reading, and had not merely learnt like parrots to repeat sounds unaccompanied by distinct ideas. The elder boys also displayed a correct knowledge of grammar, an acquaintance with geography, as far as their examination went, a familiarity with Scripture history and the important lessons which it teaches."—In a report of native education in Ceylon it is stated, "several lads who have left the seminary, on finishing their scientific course, are employed as teachers and assistants in the Church, Wesleyan, and American missions—as tutors in private families to teach English, as interpreters in the Cutcheries and magistrate's courts, or as assistants in the medical and surveyor's departments under government. An important influence is of course excited by the seminary, not only on the students directly, but through them indirectly on the heathen population around. The standard of education is raised, a desire for information is excited and means for improvement are more and more extended." The same results attend the educational efforts in India that are based on similar principles, and there is no reason why such efforts should not be equally successful in the Straits. Much time, labor, and funds have been expended in Penang on Native Education, without corresponding benefit, and perhaps it may be safely affirmed, that if the same system of instruction, which has hitherto prevailed, be persisted in, no benefit will ever result from it. Let this hint be taken in order to the introduction of a more healthy and more effectual system, and let it not be slovenly but thoroughly and properly worked out, Native education will then have had a fair trial, the Chinese, Malays, and other inhabitants of these parts, will learn to appreciate its advantages, because as in Ceylon and India its standard will have been raised, the desire for information will have been excited, and means for improvement will become more and more extended." L. X.

The Morrison Education Society has at length, we are happy to know, obtained a teacher, highly recommended as 'peculiarly well qualified' to be employed in the work of education. The gentleman to whom we refer, the Rev. Samuel R. Brown, A.M. with Mrs. Brown,

arrived here, in the ship *Morrison*, on the 19th instant. Mr. Brown is a graduate of Yale college (U. S. A.); and for three or four years past has been employed as a professor in the Institution for the Instruction of the Deaf and Dumb in New York, which station he relinquished for the appointment he now holds under the auspices of the Morrison Education Society.

ART. VI. *Medical Missionary Society's Hospitals: appointment of Mr. Lockhart to the charge of that at Macao; inquest held on the body of a deceased patient in that at Canton.*

THE friends and well-wishers of the Medical Missionary Society in China will be gratified to hear of the advances which that Society is making towards the attainment of a permanent and sure footing in this country, its labors having received the tacit sanction of the government, and its means of exertion having been increased by the arrival of a new fellow-laborer, in the person of W. Lockhart, esq., an experienced surgeon, selected by the London Missionary Society as their agent in this country. Mr. Lockhart reached China towards the close of last month, and having offered his services to the Medical Missionary Society, has been appointed to the charge of their hospital at Macao, which was first opened by Dr. Parker during three months, last summer, and will this year be re-opened by Mr. Lockhart, as soon as he shall find himself qualified, by a sufficient knowledge of the language and character of the people, to commence his labors among the Chinese.

The manner in which the government has given its tacit sanction to the operations of the Society is,—in the first place, by the application of several officers of rank in Canton for medical aid,—and in the second place, still more strongly, by having held an inquest on the body of a patient (who had died in the hospital, having no relative or friend in attendance), without having either at the time or subsequently expressed in regard to it a single word of disapprobation. This, in relation to an institution sustained wholly by *foreigners*, is no small step gained; and tends to confirm our belief, that, were we to manifest in many matters a less imperious and a more kind and considerate spirit, the Chinese government would speedily abate a large measure of its suspicions of the encroaching character of those living beyond the pale of its civilization. The subjoined letter from Dr. Parker to the Editor of the Canton Register will show the particulars regarding the inquest referred to.

Dear Sir,—Allow me to state briefly the occasion of the Nanhac Heën's visit on Saturday last. On the 2d instant, a woman from Sanshui arrived at the hospital, affected with dropsy and disease of the heart and liver. It was late in the day when I saw her; unable to walk she had called a chair, though she had nothing to pay the bearers. She entreated me to have compassion on her; that she was a solitary being without parent husband, or child. The boat in which she came had returned, and I could not send her back to the river side to perish there. The chairbearers were paid, and the woman told

to quiet herself, she should be compassionated, be provided with food and other comforts, and though her disease was very bad, we would do what we could. It was some time before she was able to walk up the stairs, and she breathed with great difficulty. Unable to lie down she stood upon her feet nearly the whole of her time day and night. Under medical treatment in a few days the swelling of the legs subsided, and on the 6th several gallons of fluid were drawn from her abdomen, showing a great enlargement of the liver. The nights following she was much relieved, and able to sleep in a recumbent posture; but on the 11th it was evident she could not live long, and it was proposed she should return to her home. She said there would be no boat before the 15th, when she would go; and it being the commencement of the Chinese new year, I could not procure a boat for her. On the 13th, about 5 p. m. she fell backward in her chair and expired in less than an hour. As she had no friend or relation, it was necessary, to prevent any possible future trouble, to have her buried in the legal way. The hong merchants accordingly petitioned the Nanhai to hold the required inquest on her body, and give orders for her interment. The result of their petition was quite satisfactory. On Saturday this officer, according to form, held an inquest upon the body, and then ordered it to be buried. Everything was made as pleasant as possible, and, so far as could be judged, both the magistrate and the hong merchants were perfectly satisfied. The event is an important one, as the institution is now brought distinctly before the government; and if no edict follows, such silence will be a tacit recognition of the institution: and it has seemed as though this was a point the ehong have desired. The measures adopted have been to prevent and not to create difficulties.

It is worthy of remark that the magistrate by whom this inquest was held had himself been a patient of Dr. Parker's for some time immediately preceding his official visit to the hospital and had perfectly recovered from his maladies, a providential circumstance to which may be attributed a portion of his unwillingness to give any trouble beyond what his official duty rendered necessary.

ART. VII. *Journal of Occurrences. The imperial commissioner; loss of the Attaran; strangulation of Fung Angan before the foreign factories; European passage-boats licenced.*

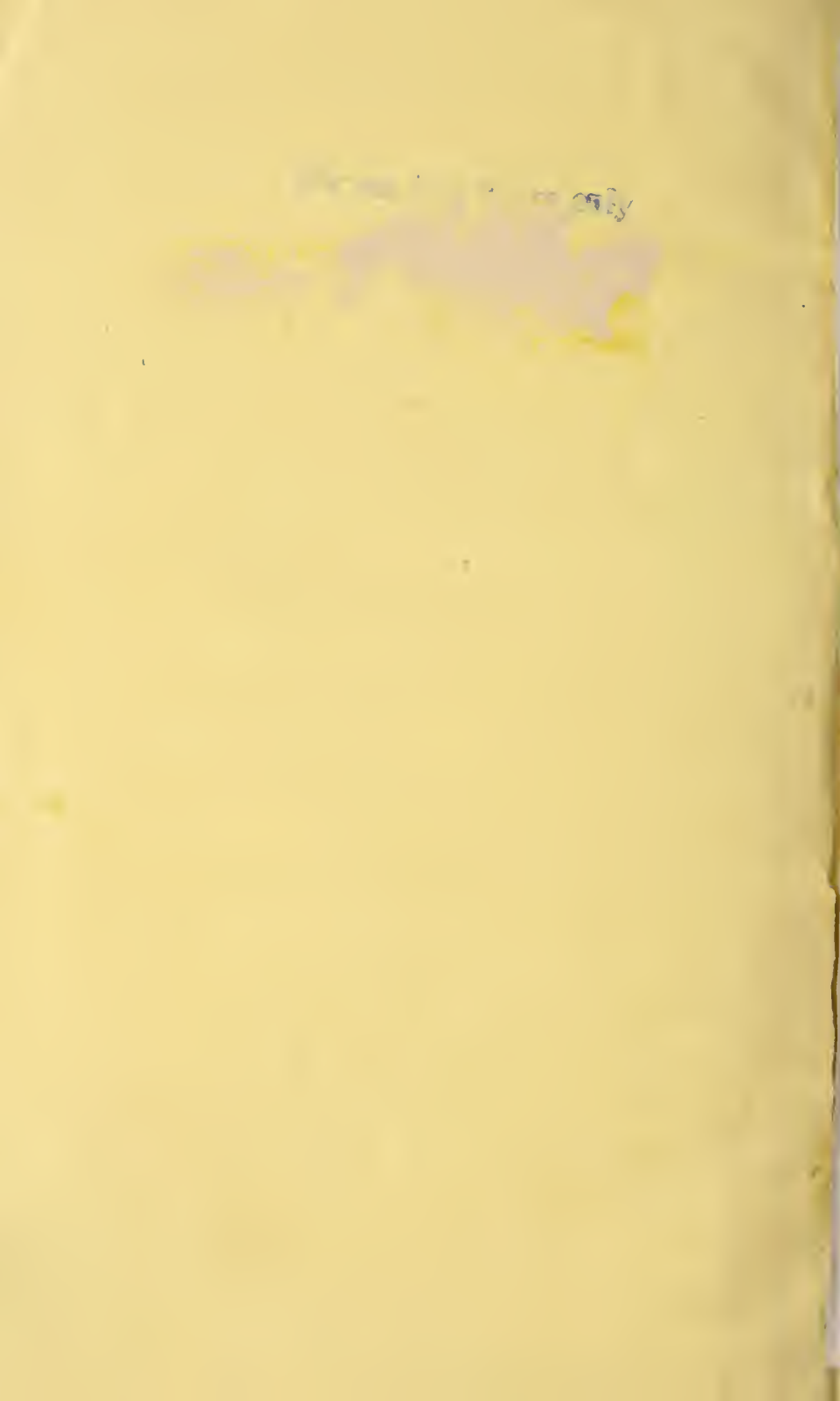
LIX, the imperial commissioner, is daily expected in Canton. The city is full of rumors respecting his intended measures, for the extinction of the trade in opium. The stoppage of the traffic on the coast, as well as in this neighborhood, is nearly complete: and it is said that the receiving ships at Hongkong are about to proceed "out-side."

The *Attaran*, schooner, with 130 chests of opium, was lost on the 3d ult., near Nanpang, a few miles south-westward from Macao.

Fung Angan, one of the ringleaders in the late affray at Whampoa, was strangled upon a cross in front of the foreign factories, late in the afternoon of the 26th,—the governor thus making true his late declaration.

A crisis has come. For the time being, the local authorities are in earnest. There are, we suppose, not less than 50,000 chests of the Indian drug ready for this market—some 10,000 are now in the Chinese waters. The appetite for it remains, in most instances, no doubt, as strong as ever. What will be the issue, it is impossible to tell, or even to anticipate with any degree of certainty.

Seven European passage-boats, licenced by the Chinese local government, are affording us once more a ready communication between Canton and Macao:



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